

*The*  
**CHRISTIAN  
CENTURY**

*A Journal of Religion*

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**PROGRESSIVE  
CHRISTIANITY**

By Harry Emerson Fosdick

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**What's Happening in  
Germany?**

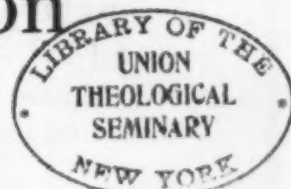
By Alva W. Taylor

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**Objections to Public  
Religious Education**

Editorial

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AUG - 8 1922

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# Does Your Church Sing This Great Hymn?

Try it on Your Piano—Read it thoughtfully—Watch for Another Next Week.

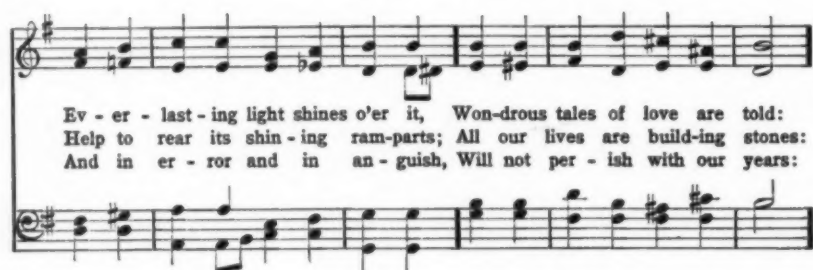
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FELIX ADLER, 1878, 1909

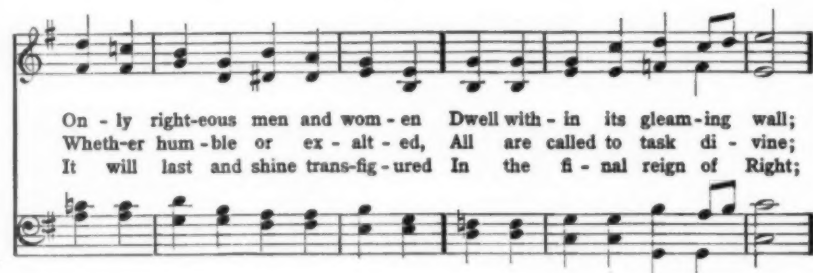
JOHN B. DYKES, 1871



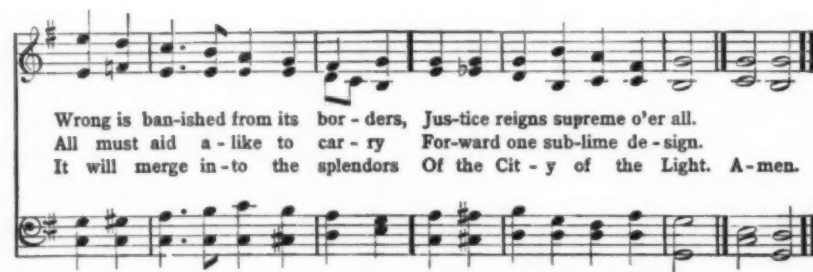
1. Hail the glo - rious Gold - en Cit - y, Pic - tured by the seers of old!  
2. We are build - ers of that Cit - y; All our joys and all our groans  
3. And the work that we have build - ed, Oft with bleed - ing hands and tears,



Ev - er - last - ing light shines o'er it, Won - drous tales of love are told:  
Help to rear its shin - ing ram - parts; All our lives are build - ing stones:  
And in er - ror and in an - guish, Will not per - ish with our years:



On - ly right - eous men and wom - en Dwell with - in its gleam - ing wall;  
Wheth - er hum - ble or ex - alt - ed, All are called to task di - vine;  
It will last and shine trans - fig - ured In the fi - nal reign of Right;



Wrong is ban - ished from its bor - ders, Jus - tice reigns supreme o'er all.  
All must aid a - like to car - ry For - ward one sub - lime de - sign.  
It will merge in - to the splendors Of the Cit - y of the Light. A - men.

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as to preach it! The  
Social Gospel will  
never seem to be  
truly *religious* un-  
til the church be-  
gins to sing it.

\* \* \*

Note the beauti-  
ful typography of  
this hymn: large  
notes, bold legible  
words, and *all the  
stanzas inside the  
staves.*

# The CHRISTIAN CENTURY

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## EDITORIAL

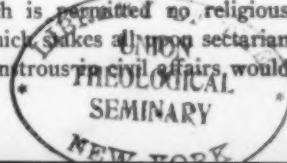
### Spiritual Oppression of American Labor

MORE heinous than skimp wages, and the deprivation of material comforts in his home, is the forced demand of our selfish indifference that the American workingman fight the battle of industrial justice. This is not his business alone. It is not his business primarily. He can struggle on, watch his home sink in squalor and thriftlessness, see his children doomed to an even deeper and more hopeless drudgery than is his lot. He may even come out of the ordeal with a refinement of spirit which adversity often vouchsafes. But our civilization cannot endure such an ordeal. The working man is doing his utmost to save our civilization. He is condemning himself, condemning himself in the interpretation of the current press of the country, condemning himself in the esteem of the majority of the members of the American churches whose assumed office is the mediation of the refinements of the spirit to civilization, condemning himself in the records of many of the authoritative historians of the future, condemning himself in the spirit of bitterness which the contest is engendering in him. He is fighting the battle of progressive civilization and is loaded with the reputé of a contestant for his own selfish interests; moreover, he is himself accepting that role to a lamentable degree. This is our crime, that we force the workingmen into such an attitude. Can any thoughtful person question our civilization's injustice when he ponders the revelations of Professor Taylor in his review, week by week, of the present-day social and industrial issues? To what limit would organized capital go in squeezing dividends from industry and pauperizing American labor if the protests and the reckless, despairing struggles of these workingmen citizens did not interpose to check in some degree its excesses? Relieving this injustice

is the business of the strongest, not solely nor primarily that of the weakest element in our civilization. The struggle for their own existence and for the education of their children would seem a heavy enough burden to impose upon workingmen. To exact of them in addition the supreme, supernal responsibility for saving our civilization, out of their meager financial, vital and spiritual resources, is a crime for which the God of righteousness and justice will hold somebody painfully accountable in the day of reckoning. That day is not millenniums distant, either.

### Ecclesiastical Deadlock

DOES it not disturb every thoughtful citizen to realize that affairs religious in our civilization are at the mercy of pugnacious and irreconcilable groups who may rule or ruin at will? The common challenge in certain ecclesiastical circles is, in effect, and often in so many words, "If you don't like it, you can get out!" The solemn duty is laid upon those who differ from the dominant, or the would-be dominant element in this, that and the other denomination, to relieve the ecclesiastical body from their unwelcome presence. The ground of this irreconcilable demand is a difference of opinion. And when the sensitive accept the challenge and get out, what then? Official religion passes into the unchallenged control of these self-assumed sponsors. What becomes of those driven out? What are they driven into? Into another organized group with power, and all too universally revealing a disposition, similar to those of the group whom they have just relieved of their unwelcome company. That, or into the great unfellowshipped fellowship, which is permitted no religious recognition under a system which takes all upon sectarian regularity. A situation so monstrous in civil affairs would





call for a revolution. With all of its blundering and corruption, due nobody can say how much to the intolerant indifference of those who are so zealous to dominate religious officialism, our civil order does still reveal a spark of democracy. The mechanism of civil government is not permanently and irrevocably in the hands of those sufficiently intolerant and high-handed to seize it. Citizens are not challenged to leave the country or remove from the face of the earth because they are presumptuous enough to entertain political opinions differing from those who assume to dominate political affairs. To be sure, we have recently passed through a period when something like this right has been arrogated by certain political groups, but the rising tide of civic conscience is sweeping away such anti-democratic assumptions. Will it be possible to relieve the ecclesiastical deadlock which periods like the present generate, without getting religious affairs out of the control of irresponsible sects, and giving them a basing in community interests where democratic forces may effect from time to time, or steadily, the needful renovation?

### Popularizing Modern Bible Study

NOW and then a church, following a period of leadership by a modern minded minister, relapses for a season into fundamentalism or some other equally antiquated point of view in religion. There is always some dissatisfied layman in such a congregation who capitalizes the retiring pastor's faults or lacks, and insists that his successor must be a man of opposite theology. This insistence is frequently based upon the assumption that piety and spirituality are associated with old-fashioned teaching. Only by a masterful process does such a church become at last established in its modern convictions. The chief reason for this relapse of churches is doubtless to be found in the lack of proper teaching agencies in the churches for indoctrinating people in the more reasonable and vital view of religion. The pulpit must always take into account the presence of children, strangers and uneducated people. It is in the study class that a minister can give the systematic formulation of his thought which will give a church intelligent convictions with regard to its religious position. The church school often teaches the Bible in a different way from that in which the minister teaches it. Until the minister teaches the teachers this will continue to be true. In every church there exists a younger group whose thinking has not yet crystallized. Many in this group are quite at sea for they are unable to accept the interpretations of religion which they have inherited. This is the very soil in which the higher interpretations of the evangelical faith may take root. The modern minister owes this group the truth by which they will find new light breaking forth from holy scriptures. Once the church people find in the prophets something more than a few scattered messianic sayings, once that they learn to read the gospels to find something more than texts for rescue mission workers, they begin to find the Bible a great human document able to minister to all the ranks, grades and degrees of human experience. Many churches have taken up the

study of Wells' "Outline of History," critically but sympathetically. To know the world and life is after all one of the duties of the Christian mind. But no study in the church can match in importance the quest of biblical truth.

### Religion and Public Health

"NOR soul helps flesh more now than flesh helps soul." Turn the proposition around, twist it, turn it back again, do anything one may be disposed to do with it, in caprice or in good conscience, yet does it remain mortally and immortally true that religion and the sane and wholesome physical life of man are an interwoven and inextricable concern. It would be a just and very embarrassing test of the churches' efficiency if their contribution to the common health of the community were rigorously appraised. Keeping people well physically, or healing their ailments after they are afflicted, is the business of the doctors; the job of the minister is different. So? Public health has become very much the business of the community. It is to the credit of the medical profession that they are forward in bringing this about. The implications of the movement are far-reaching. Certain ministers and church agencies have caught glimmers of these implications, and have entered this field,—timidly, daintily, dilettantishly. Religion cannot fulfill its mission in this field of community life by "psychic healing," by morbid lecture courses for small church groups in psycho-analysis, by spasmodic appeals and contributions in support of the Red Cross or the local hospital. Here is a great issue. It is big enough for the sturdiest and most intelligent religious purpose. If the churches cannot endow it with religious intent and forcefulness, it will acquire the religious impulse elsewhere, and religious officialism will find its office impoverished by another great issue of spiritual significance made elsewhere regnant.

### Is the Modern Church Outside the Church?

TO one who has an eye for symbol and parable, the dedication of a Special Hall of Fame in the Cathedral of St. John the Divine in New York, is very significant. Nineteen statues, one for each century of the Christian era, representing saints, popes, statesmen, warriors, empire builders, men of letters, fit into separate panels on either side of the choir; one panel being left vacant for a latter day. Each statue sums up an age, beginning with St. Paul and ending with Lincoln, the list selected as follows: Paul, Justin the Martyr, Clement of Alexandria, Athanasius, Augustine, Benedict, Gregory the Great, Charles Martel, Charlemagne, Alfred the Great, Godfrey de Bouillon, Bernard of Charvaux, Francis of Assisi, Wycliffe, Cranmer, Columbus, Shakespeare, Washington, Lincoln. It is a goodly list, a pageant of genius, power and nobility, but why should the church tradition be broken off at the fifteenth century? Has Christianity produced no supremely great figure since that far off time? Where is Wesley? Has America no saint so set in the calendar of the church



universal? Why not John Woolman, who was a saint if ever there was one on earth? Lincoln is worthy of everlasting honor—Wells names him among the few eternal figures of the race—but he was not a member of any church. Are we to understand that we must henceforth look for our saints outside the church? No man once reflected upon the church of his birth that it had produced no saints—is the same true of the church of our day? Is Dr. Glenn Frank right in thinking that the next revival of religion will not come through the church at all, but outside, finding its leader and prophet in a statesman, a business man, or a man of science?

### The Increase of Jew-Baiting

**J**EWES have never yet found a land where they have not been discriminated against. From Pharaoh's day until the time of Henry Ford, there has always been some one to tell the wandering Jew to move on. History reveals the interesting fact that every war has resulted in an increase of racial hatred and following the world war we find in the United States for the first time something like an anti-Semitic movement. Henry Ford has issued four volumes showing the activity of the Jew in world affairs. There has been the recent hubbub about discrimination against the Jews in the great universities, and most people are willing to believe there is something in this charge. What is the offence of the Jew that he has been so universally disliked? The Assyrian tore down his temple walls, Roman emperors persecuted him on occasion, he was the victim of the Spanish inquisition and of the Russian pogroms. The tenaciousness with which the Jew has held to his own religion is undoubtedly the major offence. Religious minorities are never well liked. Protestants are not much loved in Austria or Catholics in Scotland. Mohammedans do not grow sentimental over Christians in Arabia. But it is not simply a matter of religion. Ninety per cent of the Jews in America are consistent pagans, just as good pagans as are fifty per cent of the Gentile population. Yet these fellow pagans do not love each other at all, though they are often related in business enterprises. There are racial characteristics which are unpleasant. The white man of western lands is proud and domineering. The Jew is equally proud and fond of power. A colony of Jews has lived in China for centuries in seeming peace and prosperity, but that is different. Liberal leaders in Judaism and Christianity cannot be well pleased with racial hatred. Jews often needlessly shock their Christian neighbors. Christians have but little consideration for the religious views of Jews. Good feeling can only arise when we all learn to appreciate every human group and to share its spiritual enthusiasms.

### Bible and Spade

**I**T IS an encouragement to those who appreciate the values of archaeological discoveries, particularly in regard to the Bible, that since the new adjustments which

have been made in the near east, as a result of the war, Great Britain has been charged with responsibility for all matters connected with Palestine. That means that the spirit of inquiry which was largely stifled by the Turkish administration of affairs in that region is giving place to an attitude of hospitality toward all legitimate research in the interest of biblical science. Last year Prof. John C. Peters of the Southern Theological Seminary at Suwanee, Tennessee, gave an interesting series of lectures at Lake Forest University on "Recent Research in Bible Lands." His connection with excavations made at Nippur under the auspices of the University of Pennsylvania some years ago give him a measure of authority in this field so admirably covered by recent works on biblical archaeology like those by Prof. James A. Barton and Prof. Camden M. Coburn. These lectures of Professor Peters have just appeared in book form under the title, "Bible and Spade," a contribution to the Bross Lectureship of the institution where they were given. They summarize in a popular way the knowledge which has accumulated during the past few years as a result of archaeological research. They exhibit here and there the usual suspicion on the part of the archaeologist that the literary and historical critic of the Bible makes too much of the facts at his disposal. But there is also ground to question whether the archaeologist is prepared to make as broad claims as Professor Peters does at several points on the basis of the actual facts which the spade has disclosed. Admirable justice is done to the Babylonian influence upon Palestine. One of the surprises of the volume is the acceptance of the traditional view of the Greek and Latin churches that the Church of the Holy Sepulchre actually covers the site of both Calvary and the burial place of Jesus. It is encouraging to believe with the author of this readable book that biblical research in Palestine and other lands is only in its infancy, and that the next few years under the impulse of excavation directed by such institutions as the American Schools of Research in Jerusalem and Bagdad will see remarkable advance in biblical science.

### Make it Short!

**O**UR fathers were not accustomed to short sermons. Visitors to the old church at Bethany, West Virginia, where Alexander Campbell once preached, are shown a peculiar rectangular room with the two exits on either side of the pulpit. This unusual arrangement was said to have been dictated by the great pioneer preacher as a device to keep weary auditors from leaving before the two hour sermon was finished. It is a part of the spirit of this age to want to make everything brief. The college dean whispers to the minister who gets up to pray in chapel, "Make it short." The young man who comes to get married inquires for the short forms of that ceremony, even though the bride prefers a church wedding with full ritual. In no matter has there been greater demand for brevity than in preaching. Many city pulpits are using only twenty minutes this summer for the sermon. How long a sermon should be depends upon what is in it. A

good many sermons are not long. They only seem so. Some sermons of forty minutes are called too short by the auditors. Such addresses lift us up above such mundane things as watches and dinner schedules. It is an unfortunate fact that a good many ministers are going into their pulpits these days unprepared for the large ministry that ought to be given to an intelligent and educated congregation. The minister of today has to preach to college graduates in most churches. To do this successfully means honest preparation. The man who has been turned into a pack horse for all sorts of "causes" can hardly speak like a prophet. He is always taking a collection or preparing for one. When he tries to preach the gospel, it makes no contacts with the mind of the age. Truth may be timeless, but sermons never are. The great preaching has always arisen out of concrete human situations. If sermons are big enough, we never clamor to have them shorter.

## Objections to Public Religious Education

THE Christian Century has of late presented some of the arguments in favor of including religion and ethics in the courses of the public schools and state universities, from which in large degree they are excluded at the present time. The contention in this series of utterances has been that the effort to deprive the students of the tax-supported institutions of the values of religious and moral training is neither in harmony with sound public policy nor with the ideals of the fathers of the republic. It was never the purpose of the founders of the nation to interdict the teaching of the spiritual disciplines in the institutions of learning provided by the community and the state, but only to prevent the control of public policies and especially of education by an established church. This was the only meaning possessed by the phrase "separation of church and state." In the process of time, with the misfortune of a perverted interpretation, it has come to signify the exclusion of religion and morals from public instruction. And to that unfortunate misuse of the term there has been a large measure of public assent up to recent days. This acquiescence in a mutilated and inadequate conception of public education is becoming less and less possible. The serious study of the entire problem by those who have at heart the safety and competence of the republic in the future is the task of the hour.

There are several objections to the plan of including the teaching of morals and religion in the public schools and state universities. It is only just that these objections should have frank and serious consideration. In the first place there is the average placid belief on the part of the community that the traditional procedure regarding such matters is probably proper and adequate. The American citizen is generally so well pleased with the national institutions, including those of education, that he is quite content to let others do the thinking required to keep them in efficient form, while he proceeds with his ordinary vo-

cation. If he takes thought at all for the ethical and religious welfare of his young people, he probably reasons that there are excellent teachers in the public schools who will not permit themselves to be wholly inhibited from the impartation of such truth, even though the technical rules of the program discourage or forbid it; that there are some courses in ethics now provided in the curriculum, and one must not expect too much; that there are certain general features of a more or less religious character, such as many of the songs employed, and the seasonal observances which mark the significant periods of the year, such as Christmas, Easter, and the Thanksgiving time; that it is probably just as well to leave any special emphasis upon themes of this nature to the home and church, quite oblivious of the fact that the first has almost completely abdicated its responsibility for such direction, and that the second reaches at most only a small proportion of the children, and is far from competent at the best to supply the needed culture; that some effort is now being made to supply week-day religious instruction under church auspices to the children of the public schools, and that no doubt his young people will get their share by some special providence with which it is no part of such a citizen's business to concern himself; and that so far as the state university is concerned, some of the courses do deal in a mild form with religious interests, and denominational agencies are attempting to supply in an extra-mural manner, with or without credit from the institution, such courses as will meet the most urgent needs of students who insist upon some studies of this character. Such a citizen is likely to say that probably the ends of moral and religious education are being met in a fairly satisfactory manner under present conditions, and he is quite content that the communities shall muddle along with the opportunistic and disconnected efforts now being made to reach the actual need. One may rejoice in every experiment now in progress. Some of the work attempted is inspiring in its contrast with the entire lack of attention to such fundamental interests in the recent past. But no one can be satisfied who perceives the appalling need of the higher disciplines, and the very partial manner in which the demand is met at the present time.

The second objection to any earnest effort to incorporate such studies in the public institutions of education comes from those who are genuinely solicitous regarding present conditions, but who believe that everything that is needed is the introduction of the Bible into the public schools either as a lectionary unit in the day's work or as a required course of study. It is curious that many intelligent people appear to think that all the ends of public welfare might be served by such an inadequate procedure. Doubtless there would be great value in the use of the Bible in the general exercises of the public schools where public opinion demanded or approved of such a plan. There would be the advantage of having the students made acquainted with some portions of the Scriptures. No doubt also there would be some benefit in the creation of a religious atmosphere for the few moments of such exercises. But to imagine that such a plan, even if adhered to daily, would serve the purposes of religious education is to exhibit a

naive and diverting lack of acquaintance with the most primary laws of education. By all means let us have the reading of the Bible in schools where the sentiment of the community approves of the plan, and it does not cause division of feeling and religious animosities. But even under the most favorable and unanimous conditions let nobody suppose that the true purposes of moral and spiritual culture are conserved. Something far more constructive and purposeful is required.

The argument that is supposed to be the most formidable against the inclusion of such courses in the public schools and state universities has to do with the attitude of Roman Catholics toward public education. And this is worthy of the most careful attention. The opinion of a group of people so numerous and significant as this should be of importance in the consideration of any public question. The Roman Catholic church has come into American life chiefly by processes of immigration from lands where it was in large measure in control of the machinery of education. In countries like Spain and Italy education assumed the Catholic interpretation of religion as fundamental in the entire process, much as the Koran is the foundation and norm of education in Moslem lands. In Italy today church tradition struggles with the modern spirit, and the rejection of ecclesiastical dogma by large sections of the population has resulted in much radical, anti-Christian propaganda. In France the protest against church control of education issued in the secularization of a large proportion of the religious and educational equipment of the nation. In Great Britain the Catholic movement has striven to secure as much influence as possible in a predominantly Protestant but still churchly atmosphere. It has been the contest of one sort of establishment with another, and outside of Ireland the claims of the Roman church to dominance in religious and educational matters have been held in check.

In America the efforts of the priesthood have been bolder and more ambitious, aided as they have been by a constant and dependable immigrational expansion. The two great problems which that church confronted and still confronts here are those of democracy and education. The first is hostile, and ultimately will be fatal, to the entire policy of Romanism. The second has compelled a series of adjustments to meet the popular demand for sound learning on the part of its own people as well as among all progressive citizens of the republic. The result has been the successive phases of the compromise which the church has been compelled to make with public sentiment. The theory was that all education of Catholic children should be administered by the church in its parochial schools. But two difficulties were confronted. The inability of the parochial schools to meet the tests of public education resulted in the increasing demand of Roman Catholic parents that their children should have the benefit of the public schools. This, with or without the consent of the local priests, depending on their personal attitude and the disposition of their immediate ecclesiastical superiors, has been the rapidly growing solution of the question. At the same time an earnest effort has been made to improve the parochial schools, so that they may command the more ready approval of Catholic parents. In spite of all such efforts, however, and even

with an increasing registration of Catholic young people in these schools, it is evident that the future of education for the Roman Catholic public lies largely with the regular tax-supported schools, and not with those of the church.

Perceiving this fact, the Catholic leaders have employed their influence to keep all types of religious instruction out of the public educational institutions. They have been rightly conscious of the fact that with the traditional Protestant sentiments of the nation it would be difficult to secure in the schools an unbiased, much less a Roman Catholic interpretation of the facts of religion. In so far as this disquiet is based on facts, Catholics have a perfect right to insist that the schools shall be conducted in a manner which places the Roman church at no disadvantage in its contacts with its youth. The strategy of the Catholic leaders has been to prevent all religious instruction in public institutions since they cannot secure the privilege of providing it after the Roman Catholic manner. Strangely enough the Protestant section of the country, which comprises by far the larger proportion of the patrons of the public schools and state universities, has patiently acquiesced in this inequitable arrangement. Committed by conviction to the principle that no education is complete which omits morals and religion from its program, the majority of the people have permitted this vicious system of secularism to persist through a misinterpretation of the principle of the separation of church and state, and because of vigorous advantage taken of the situation by the Roman Catholic church.

The simple fact is that the inclusion of these disciplines in public education is essential to the best interests of the community, and is desired by a majority of the people. The only objections that the Roman Catholic can suggest are that he ought not to be taxed to support instruction which he does not want his children to receive. To this two answers should be made. One is that there are studies in every public school which are not approved by all members of the community, and yet are given at public expense because there are some patrons of the schools who desire them. What proportion of the parents in a community desire their children to study Greek? Yet in a large number of the schools it is taught because a few wish to have it included. This is entirely proper. Many other illustrations could be given of the fact that studies are included in the curriculum of the public schools at public expense which are appropriated by only a small number of the patrons. But ethical and religious instruction is desired for their children by a very considerable majority of the patrons of the schools. Have a minority of the members of the community the right to protest the inclusion of such courses, merely because they do not wish them taken by their children?

The second answer is even more to the point. If religious instruction were provided in a manner thoroughly competent in its nature, above the line of any partisanship, and in a spirit of scientific study of the great facts of religion, would not such studies be as desirable from the standpoint of the informed Roman Catholic as from that of the Protestant, and would he not desire his children to



take advantage of the opportunity in the same manner as others? It is only natural that the members of the Catholic church, who are by training solicitous for the religious instruction of their children, should be anxious only that such teaching should be true to the facts, and not in any manner sectarian or hostile to their particular interpretation of Christianity. In this they are quite within their rights.

Furthermore, it is conceded without argument that Roman Catholics, like all other members of the community, have the entire right to withdraw their children from any courses in the public institutions which do not meet their approval. No child is required to take any study which conflicts with the convictions of his parents or guardians. By this privilege every right of Roman Catholics is safeguarded completely. It is quite in accord with the liberties of citizenship to decline particular types of instruction for one's own children. But it is wholly inconsistent with the rights of communities for a minority of the citizens to prevent the inclusion of desirable studies as the result of a vicious tradition or a sectarian prejudice.

One more class of objectors may be spoken of. These are the secularists. There are people in most communities who object to all forms of ethical or religious instruction on the ground that they are opposed to such personally, and wish their children to make their own choice of beliefs and behavior without any bias from the education they receive at the hands of the public. Whatever one may think of this bent of mind, it is quite within the rights of any citizen to affirm it for himself or any group to which he may belong. Yet as in the case of the Roman Catholic, though from a wholly different point of view, the personal convictions or prejudices of individuals or groups ought not to be permitted to control the wishes of a majority of the citizenship of any locality. The secularist, like the Roman Catholic and many other sorts of people, pays taxes for the public school system as a whole, and this probably includes many features which have been proved of value, but for which particular individuals have no use. No injustice is done any one by this method. The argument

that one should not be obliged to support studies of which he does not approve has long since been decided in favor of a system that provides the desirable disciplines for the greatest number. And here once more, the secularist, like the Roman Catholic and every other possible objector, has the definite remedy of withdrawing his children from the particular studies to which he objects.

Such are some of the more common and obvious obstacles that are cited as arguments in favor of the present incomplete and unsatisfactory program of the public schools and state universities. The entire trend of events at the present time is in the direction of a correction of the error long made in the interest of a false tradition of secularism and sectarianism.

## The Robin and the Worm

### A Parable of Safed the Sage

EVERY Spring do I digg in the Garden. And so did my fathers, back to Adam; but he got to flirting with Eve and loafing on the job, and was fired. But when I digg, Keturah is with me, and I loaf not.

Now as I digged, behold there came a Robin that liveth hard by, and he followed me as I digged. And he pulled out now and again a fat Worm.

And he came not too nigh unto me, yet did he not shun me utterly nor fear me greatly. And he looked at me curiously, and I think gratefully. And this is what I think he said:

Behold, here is the owner of the Garden, and he diggeth up this ground for my sake, so that I eat Worms and toil not.

And he knew not that I had other plans for the Garden, and that the Garden itself was a Side-Issue with me; for he thought that I wrought for his sake. And perchance he blamed me, and wondered that on certain mornings I slept, although he perched in the Mulberry Tree outside my window and prayed for me to arise and digg for him that he might eat Worms without toil.

Now he was more than welcome to the Worms that I digged up; for one Robin is of more value to me than many Worms. And he is welcome to the opinion that I have nothing else to do than to digg for him; and I cannot very well explain to him that he is partially in error.

But I considered as I digged how like that Robin is to men and women; and how his ideas of Providence are about like theirs.

But this I admired in the Robin, that however little he understood the larger purposes of the owner of the Garden, the Robin did not fail to make use of such blessings as came his way; and I think that in his small way he was thankful; which is not true of all men.

For I suppose that the Lord of earth's Garden hath much larger purposes than any that I can discover; and what I am able to get out of it may be one of His minor purposes. But I will remember gladly that even the Robins and the Sparrows have value in His sight, and I am also under His care.

## To Thomas Curtis Clark

IF now no more along the leafy ways  
We see a little Grecian temple white,  
Nor any altar smoking on the height;  
Nor hear a sound of pipes throughout the days;  
Nor see a shepherd lead his flock to graze  
On upland pastures green, then, ere 'tis night,  
See him return; if now we have no sight  
Of nymphs and satyrs, much is ours to praise.  
Still, still, O friend, we have immortal verse,  
Health, love, imagination, fancy, too;  
Still, still the countryside and all its lure  
Remains. Yea, 'tis our pleasure to rehearse  
Our dreams, and when doth fall the hour of dew,  
Sweet sleep is ours, for every wound a cure.

CHARLES G. BLANDEN.

# Progressive Christianity

By Harry Emerson Fosdick

Is Christianity static or dynamic, stationary or progressive, a statement or a movement? Some one has said that the great achievement of the modern mind is "the substitution of the category of becoming for being, of the conception of relativity for that of the absolute, of movement for immobility." Can a static and immobile Christianity triumph in a dynamic and advancing world? Dr. Fosdick, of the First Presbyterian Church, New York City, dealt with this question in the Cole lectures for 1922, taking as his theme, "Christianity and Progress." There is no need to say that he deals with the issues involved in a forthright and stimulating manner, vital insight matching felicity of phrase, seeking, as a wise teacher, to make the past glide into the future without loss of the precious inheritance of faith. Such discussions are fundamental to the future of Christianity, if the church is not to lose the loyalty and enthusiasm of a generation of educated young people. No one is better fitted for such a task of interpretation than Dr. Fosdick, as witness the fourth lecture on "Progressive Christianity," excerpts from which we have pleasure in presenting in advance of the forthcoming volume which will contain the full discussion.—THE EDITOR.

NO one can long ponder the significance of our generation's progressive ways of thinking without running straight upon this question: is not Christianity itself progressive? In the midst of a changing world does not it also change, so that, reacting upon the new ideas of progress, it not only assimilates and uses them, but is itself an illustration of them? Where everything else in man's life in its origin and growth is conceived, not in terms of static and final creation or revelation, but in terms of development, can religion be left out? Instead of being a pond around which once for all a man can walk and take its measure, a final and completed whole, is not Christianity a river which, maintaining still reliance upon the historic springs from which it flows, gathers in new tributaries on its course and is itself a changing, growing and progressive movement? The question is inevitable in any study of the relationship between the gospel and progress, and its implications are so far reaching that it deserves our careful thought.

This idea that Christianity is itself a progressive movement instead of a static finality involves some serious alterations in the historic conceptions of the faith, as soon as it is applied to theology. Very early in Christian history the presence of conflicting heresies led the church to define its faith in creeds and then to regard these as final formulations of Christian doctrine, incapable of amendment or addition. Tertullian, about 204 A. D., spoke of the creedal standard of his day as "a rule of faith changeless and incapable of reformation." From that day until our own, when a Roman Catholic Council has decreed that "the definitions of the Roman Pontiff are unchangeable," an unalterable character has been ascribed to the dogmas of the Church of Rome. Indeed, Pius IX, in his Syllabus of Errors, specifically condemned the modern idea that "Divine revelation is imperfect, and, therefore, subject to continual and indefinite progress, which corresponds with the progress of human reason." Nor did Protestantism, with all the reformation which it wrought, attack this central Catholic conception of a changeless content and

formulation of faith. Not what the pope said, but what the Bible said, was by Protestants unalterably to be received. Change there might be in the sense that unrealized potentialities involved in the original deposit might be brought to light—a kind of development which not only Protestants but Catholics like Cardinal Newman have willingly allowed—but whatever had once been stated as the content of faith by the received authorities was by both Catholics and Protestants regarded as unalterably so. In the one case, if the pope had once defined a dogma, it was changeless; in the other, if the Bible had once formulated a pre-scientific cosmology, or used demoniacal possession as an explanation of disease, or personified evil in a devil, all such mental categories were changelessly to be received. In its popular forms this conception of Christianity assumes extreme rigidity. Christianity is a static system finally formulated, a deposit to be accepted in toto if at all, not to be added to, not to be subtracted from, not to be changed, its i's all dotted and its t's all crossed.

## UNIVERSAL GROWTH

The most crucial problem which we face in our religious thinking is created by the fact that Christianity thus statically conceived now goes out into a generation where no other aspect of life is conceived in static terms at all. The earth itself on which we live, not by fiat suddenly enacted, but by long and gradual processes, became habitable, and man upon it through uncounted ages grew out of an unknown past into his present estate. Everything within man's life has grown, is growing, and apparently will grow. Music developed from crude forms of rhythmic noise until now, by way of Bach, Beethoven and Wagner, our modern music, still developing, has grown to forms of harmony at first undreamed. Painting developed from the rough outlines of the cavemen until now possibilities of expression in line and color have been achieved whose full expansion we cannot guess. Architecture evolved from the crude huts of primitive man until now our cathedrals and our new business buildings alike mark an incalculable advance and prophesy an unimaginable future. One may refuse to call all development real progress, may insist upon degeneration as well as betterment through change, but, even so, the basic fact remains that all the elements which go to make man's life come into being, are what they are, and pass out of what they are into something different, through processes of continual growth. Our business methods change until the commercial wisdom of a few years ago may be the folly of today; our moral ideals change until actions once respectable become reprobate, and the heroes of one generation would be the convicts of another; our science changes until ideas that men once were burned at the stake for entertaining are now the commonplace axioms of every school boy's thought; our economics change until schools of thought shaped to old industrial conditions are as outmoded as a one-horse shay beside an automobile; our philosophy changes like our

science when Kant, for example, starts a revolution in man's thinking, worthy, as he claimed, to be called Copernican; our cultural habits change until marooned communities in the Kentucky mountains, "our contemporary ancestors," having let the stream of human life flow around and past them, seem as strange to us as a belated what-not in a modern parlor. The perception of this fact of progressive change is one of the regnant influences in our modern life and, strangely enough, so far from disliking it, we glory in it; in our expectancy we count on changes; with our control of life we seek to direct it.

#### ATTITUDE TOWARD CHANGE

Indeed no more remarkable difference distinguishes the modern world from all that went before than its attitude toward change itself. The medieval world idealized changelessness. Its very astronomy was the apotheosis of the unalterable. The earth, a globe full of mutation and decay; around it eight transparent spheres carrying the heavenly bodies, each outer sphere moving more slowly than its inner neighbor while the ninth, moving most slowly of all, moved all the rest; last of all, the empyrean, blessed with changeless, motionless perfection, the abode of God—such was the Ptolemaic astronomy as Dante knew it. This idealization of changelessness was the common property of all that by-gone world. The Holy Roman Empire was the endeavor to perpetuate a changeless idea of political theory and organization; the Holy Catholic Church was the endeavor to perpetuate a changeless formulation of religious dogma and hierarchy; the Summa of St. Thomas Aquinas was the endeavor to settle forever changeless paths for the human mind to walk in. To that ancient world as a whole the perfect was the finished, and therefore it was immutable.

How different our modern attitude toward change has come to be! We believe in change, rely on it, hope for it, rejoice in it, are determined to achieve it and control it. Nowhere is this more evident than in our thought of the meaning of knowledge. In the medieval age knowledge was spun as a spider spins his web. Thinking simply made evident what already was involved in an accepted proposition. A premise was drawn out into its filaments and then woven into a fabric of new form but of the same old material. Knowledge did not start from actual things; it did not intend to change actual things; and the shelves of the libraries groan with the burden of that endless and largely futile cogitation. Then the new knowledge began from the observation of things as they really are and from the use of that observation for the purposes of human life. Once a lad, seventeen years old, went into the cathedral at Pisa to worship. Soon he forgot the service and watched the chandeliers, swaying from the lofty roof. He wondered whether, no matter how various the length of their chains, they all took the same time to make their swing, and because he had no other means he timed their motion by the beating of his pulse. That was one time when a boy went to church and did well to forget the service. He soon began to wonder whether he could not make a pendulum which, swinging like the chandeliers, would do useful business for men. He soon began to

discover, in what he had seen that day, new light on the laws of planetary motion. That was one of the turning points in human history—the boy was Galileo. The consequences of this new method are all around us now. The test of knowledge in modern life is capacity to cause change. He can illumine cities and drive cars. If a man really knows engineering, he can cause change; he can tunnel rivers and bridge gulfs. It is for that purpose we wish knowledge. Instead of being dreaded, controlled change has become the chief desire of modern life.

When, therefore, in this generation with its perception of growth as the universal law and with its dependence upon controlled change as the hope of man, Christianity endeavors to glorify changelessness and to maintain itself in unalterable formulations, it has outlawed itself from its own age. An Indian punkah-puller, urged by his mistress to better his condition, replied: "Mem Sahib, my father pulled a punkah, my grandfather pulled a punkah, all my ancestors for four million ages pulled punkahs, and, before that, the god who founded our caste pulled a punkah over Vishnu." How utterly lost such a man would be in the dynamic movements of our modern western life!—yet not more lost than is a Christianity which tries to remain static in a progressive world.

#### GOD'S PROGRESSIVE REVELATION

God's revelation of himself is just as real when it is conceived in progressive as when it is conceived in static terms. Men once thought of God's creation of the world in terms of fiat—it was done on the instant; and when evolution was propounded men cried that the progressive method shut God out. We see now how false that fear was. The creative activity of God never was so nobly conceived as it has been since we have known the story of his slow unfolding of the universe. We have a grander picture in our minds than even the psalmist had, when we say after him, "The heavens declare the glory of God." So men who have been accustomed to think of revelation in static terms, now that the long leisureliness of man's developing spiritual insight is apparent, fear that this does away with revelation. But in God's unfolding education of his people recorded in the Scriptures revelation is at its noblest. No man ever found God except when God was seeking to be found. Discovery is the under side of the process; the upper side is revelation.

Indeed, this conception of progressive revelation does not shut out finality. In scientific thought, which continually moves and grows, expands and changes, truths are discovered once for all. The work of Copernicus is in a real sense final. This earth does move; it is not stationary; and the universe is not geo-centric. That discovery is final. Many developments start from that, but the truth itself is settled once for all. So, in the spiritual history of many, final revelations come. They will not have to be made over again and they will not have to be given up. Progress does not shut out finality; it only makes each new finality a point of departure for a new adventure, not a terminus ad quem for a conclusive stop. That God was in Christ reconciling the world unto himself is for the



Christian a finality, but, from the day the first disciples saw its truth until now, the intellectual formulations in which it has been set and the mental categories by which it has been interpreted have changed with the changes of each age's thought.

While at first, then, a progressive Christianity may seem to plunge us into unsettlement, the more one studies it the less he would wish it otherwise. Who would accept a snapshot taken at any point on the road of Christian development as the final and perfect form of Christianity? Robert Louis Stevenson has drawn for us a picture of a man tying with cords and pegs to stake out the shadow of an oak tree, expecting that when he had marked its boundaries the shadow would stay within the limits of the pegs. Yet all the while the mighty globe was turning around in space. He could not keep a tree's shadow static on a moving earth. Nevertheless, multitudes of people in their endeavor to build up an infallibly settled creed have tried just such a hopeless task. They forget that while a revelation from God might conceivably be final and complete, religion deals with a revelation of God. God, the infinite and eternal, from everlasting to everlasting, the source and crown and destiny of all the universe—shall a man whose days are as grass rise up to say that he has made a statement about him which will not need to be revised? Rather, our prayer should be that the thought of God, the meaning of God, the glory of God, the plans and purposes of God may expand in our comprehension until we, who now see in a mirror, darkly, may see face to face. "Le Dieu défini est le Dieu fini."

#### AUTHORITY IN RELIGION

Obviously, the point where this progressive conception of Christianity comes into conflict with many widely accepted ideas is the abandonment which it involves of an external and inerrant authority in matters of religion. The marvel is that that idea of authority, which is one of the historic curses of religion, should be regarded by so many as one of the vital necessities of the faith. The fact is that religion by its very nature is one of the realms to which external authority is least applicable. In science people commonly suppose that they do not take truth on any one's authority; they prove it. In business they do not accept methods on authority; they work them out. In statesmanship they no longer believe in the divine right of kings nor do they accept infallible dicta handed down from above. But they think that religion is delivered to them by authority and that they believe what they do believe because a divine church or a divine book or a divine man told them.

In this common mode of thinking, popular ideas have the truth turned upside down. The fact is that science, not religion, is the realm where most of all we use external authority. They tell us that there are millions of solar systems scattered through the fields of space. Is that true? How do we know? We never counted them. We know only what the authorities say. They tell us that the next great problem in science is breaking up the atom to discover the incalculable resources of power there waiting to be harnessed by our skill. Is that true? Most of us do not understand what an atom is, and what it

means to break one up passes the farthest reach of our imaginations; all we know is what the authorities say. They tell us that electricity is a mode of motion in ether. Is that true? Most of us have no first hand knowledge about electricity. The motorman calls it "juice" and that means as much to us as to call it a mode of motion in ether; we must rely on the authorities. They tell us that some time we are going to talk through wireless telephones across thousands of miles, so that no man need ever be out of vocal communication with his family and friends. Is that true? It seems to us an incredible miracle, but we suppose that it is so, as the authorities say. In a word, the idea that we do not use authority in science is absurd. Science is precisely the place where nine hundred and ninety-nine men out of a thousand use authority the most. The chemistry, biology, geology, astronomy which the authorities teach is the only science which most of us possess.

#### REALM OF EXPERIENCE

There is another realm, however, where we never think of taking such an attitude. They tell us that friendship is beautiful. Is that true? Would we ever think of saying that we do not know, ourselves, but that we rely on the authorities? Far better to say that our experience with friendship has been unhappy and that we personally question its utility! That, at least, would have an accent of personal, original experience in it. For here we are facing a realm where we never can enter at all until we enter, each man for himself.

Two realms exist, therefore, in each of which first-hand experience is desirable, but in only one of which it is absolutely indispensable. We can live on what the authorities in physics say, but there are no proxies for the soul. Love, friendship, delight in music and in nature, parental affection—these things are like eating and breathing; no one can do them for us; we must enter the experience for ourselves. Religion, too, belongs in this last realm. The one vital thing in religion is first-hand, personal experience. Religion is the most intimate, inward, incommunicable fellowship of the human soul. In the words of Plotinus, religion is "the flight of the alone to the Alone." You never know God at all until you know him for yourself. The only God you ever will know is the God you do know for yourself.

This does not mean, of course, that there are no authorities in religion. There are authorities in everything, but the function of an authority in religion, as in every other vital realm, is not to take the place of our eyes, seeing in our stead and inerrantly declaring to us what it sees; the function of an authority is to bring to us the insight of the world's accumulated wisdom and the revelations of God's seers, and so to open our eyes that we may see, each man for himself. So an authority in literature does not say to his students: The Merchant of Venice is a great drama; you may accept my judgment on that—I know. Upon the contrary, he opens their eyes; he makes them see; he makes their hearts sensitive so that the genius which made Shylock and Portia live captivates and subdues them, until like the Samaritans they say, "Now we believe, not be-

cause of thy speaking: for we have heard for ourselves, and know." That is the only use of authority in a vital realm. It can lead us up to the threshold of a great experience where we must enter, each man for himself, and that service to the spiritual life is the Bible's inestimable gift.

If, however, Christianity is thus a life, we cannot stereotype its expressions in set and final forms. If it is a life in fellowship with the living God, it will think new thoughts, build new organizations, expand into new symbolic expressions. We cannot at any given time write "finis" after its development. We can no more "keep the faith" by stopping its growth than we can keep a son by insisting on his being forever a child. The progressiveness of Christianity is not simply its response to a progressive age; the progressiveness of Christianity springs from its own inherent vitality. So far is this from being regrettable, that a modern Christian rejoices in it and gladly recognizes not only that he is thinking thoughts and undertaking enterprises which his fathers would not have understood, but also that his children after him will differ quite as much in teaching and practice from the modernity of today. It has

been the fashion to regard this changeableness with wistful regret. So Wordsworth sings in his sonnet on Mutability:

Truth fails not; but her outward forms that bear  
The longest date do melt like frosty rime,  
That in the morning whitened hill and plain  
And is no more; drop like the tower sublime  
Of yesterday, which royally did wear  
Its crown of weeds, but could not even sustain  
Some casual shout that broke the silent air,  
Or the unimaginable touch of Time.

Such wistfulness, however, while a natural sentiment, is not true to the best Christian thought of our day. He who believes in the living God, while he will be far from calling all change progress, and while he will, according to his judgment, withstand perverse changes with all his might, will also regard the cessation of change as the greatest calamity that could befall religion. Stagnation in thought or enterprise means death for Christianity as certainly as it does for any other vital movement. Stagnation, not change, is Christianity's most deadly enemy, for this is a progressive world, and in a progressive world no doom is more certain than that which awaits whatever is belated, obscurantist and reactionary.

## Church Intelligence

By George Lawrence Parker

(Speaking to Horatio—Layman and Deacon.)

**T**IS a vast subject, Horatio, and one to frighten children with. A microscopic laboratory subject with large bespectacled eyes and deep furrows upon the brow! But no, again, it is not such! It is a side-splitting topic that sends up laughter to the skies!

For if there be one thing funnier in this world than another, it is the quirk that most people get in their brains when you ask them to express themselves on church matters; and not only on "church matters," but on religious problems of the simplest, most practical and personal sort. It's a wonder to me that some reverent Cervantes or Rabelais has not given us "The Funniest Book in the World," made up of, say, the reasons why men don't go to church, or of the skidding of men's minds when they come to these subjects.

Now, Horatio, with these swift and well-chosen words, let me introduce to you three living persons, with myself as the actual interlocutor in each true incident. And perhaps, Horatio, when you have digested these incidents you will understand that our recent army tests spoke the literal truth when they reported that the American mind is exactly thirteen years old! And likewise, as a deacon, you may rejoice that these same tests were not carried on among church folks! Alas, I fear the age would have fallen to seven or eight!

But I delay too long, Horatio! Let me present to you Person Number One!

She is a clergyman's daughter, and is at present a mem-

ber of my church—no, she is not my daughter! To proceed—she is the wife of a business man; they reside in one of Boston's (!) most desired suburbs; they have a charming little daughter of twelve. And the mother, too, is charming! But more important still, she comes to church regularly, and with the rearing given her by her good preacher-father—I met her in the train that morning with some anticipation of an "otherwise to what I got!" Excuse my rough-shod grammar, Horatio.

"Thank you so much for your good sermon of last Sunday, Mr. P.," she said.

"I appreciate your presence in church," I replied; that's always a safety-first formula I use when my sermons are mentioned.

"And you know," she went on, "I just can't understand why more men don't come to church."

"Well," I said, "a good many do come, after all. Life is complex these days; and I am not inclined to be too critical of our men."

"Anyhow, I think it's queer," she insisted; "but then, of course, if the Bible isn't true any longer, maybe there's no use in coming."

### SERMONS ON THE BIBLE

O, ye Angels! I had been giving a series of sermons on the Bible, urging its more insistent use, on the basis that modern scholarship has made it a more usable book than ever before; and that it now stood in a place of respect where its deep spiritual lessons are clearer than ever.

And here was my result—"if the Bible isn't true any longer!"

"Besides," she continued before I could catch my astonished breath, "there is something different about men who go to church and men who don't."

"Yes," I assented. Daylight at last, I thought; I will be patient.

"You know, I've watched the men whom I've seen in church ever since I began to grow up—(note the time limit, Horatio)—"and," she looked very serious, "and they always seemed to me so soft and narrow." Now soft things have a way of spreading out, and so I did not catch the connection of these two adjectives. I waited further developments, only interjecting—

"The men in our church just now, Mrs. Arbuthnot, seem to me quite a strong group. Take, for example, Mr. Thompson, chairman of our rebuilding committee."

I had exploded a bomb!

"Well, I know he's deeply interested and a great help in the church, but he's not a man who—well, he doesn't appeal to me at all. I certainly could not ever have thought of marrying him!"

I quoted to myself, "Nobody asked you, Ma'am," with variations. Then I waited again, breathless.

"That's what I mean; they aren't strong; not men whom I could think of as ever courting me. I couldn't fall in love with any of them; you see what I mean! No, Mr. Arbuthnot doesn't go to church, and I suppose you blame him; but really he appeals to me so much more than any other man in our church! I don't know why, but I noticed that same thing about all the men I saw in father's church as I grew up; and I've noticed it ever since. It seems to me that it is the unattractive men who go to church! Anyhow, they don't appeal to me. I couldn't think of marrying them. I wish Mr. Arbuthnot did go to church; I really do. But maybe his kind really weren't intended to go. Maybe they're strong enough without it. And I guess that's one reason why the churches don't grow, don't you think so? But I must get off here; this is my station. Goodbye! I've enjoyed your talk so much!"

#### STRANDED

Before I could recover she was gone; gone, smiling, charming, contented, convinced of her logic, and leaving poor me stranded on a lonely beach like a fish washed up by the waves.

A lonely beach, I say, Horatio, for I had never before roamed through that region of reasons for men not coming to church!

Now, remember, Horatio, this was a real conversation; remember, too, that she was an intelligent woman; a graduate of one of our best schools. She reads books. She has a preacher-father who is a student. She is rearing a daughter. And, mark you, she lives in a world where even the comic sheets of the day are telling us that we must learn how to think! Sad, sad are my tears, Horatio; for sooner can the church save sinners, it seems to me, than make intelligence intelligent when it doesn't want to be!

Now, allow me to present Person Number Two.

"I have a good deal of trouble with Priscilla," said Mrs. Thornton, as I sat in her handsome drawing room.

"How old is she?" I asked.

"Just beyond thirteen; our only child. She wants to do things I never dreamed of doing."

"Children of today live in a different world from the one we grew up in," I replied.

"I told her the other day how many advantages she had," continued Mrs. Thornton, as if I had said nothing very important. "She was cross and unhappy, and I described to her, for instance, how splendid it was to have the telephone and the automobile. I never had them at her age. And what do you think she said, Mr. P.? Well, this is what she said, 'Mother, I don't call the auto wonderful; I've ridden in it since I was born. And the crazy telephone—everybody's got one, so it can't be so great after all!' That's what she said! And I used to think the telephone a perfect miracle. I can recall the first day we had it, as if it were yesterday!"

"But, you see, Mrs. Thornton," I suggested, "there was no 'first day' of the telephone for Priscilla; the very doctor who ushered her into the world was summoned by telephone. It's as common and necessary to Priscilla as food and clothes. It was wonderful to you and me, especially if we lived in the country. But in a world completely covered with telephones since she entered it, it is not likely that Priscilla will consider the phone a miracle or even much of a privilege. It can't be expected that she will think it adds much to her personal happiness, not at least until she has to test it in some real crisis. Your miracle and mine is to her just one more convenience and necessity; this convenience and necessity she did not create, nor did she have any original desire for them."

"Now, that's true; but I declare I never thought of it before. I see what you mean. Strange, isn't it?"

"Do you get a chance to talk much with Priscilla," I asked, "on subjects that seem to worry her?"

#### THE WHY OF THINGS

"Not much. She asked me the other day just why we ought to go to church; and why Christians started churches anyhow. And, really, I did not know what to say to her. I hadn't ever thought about it. And when I asked Mr. Thornton he said he hadn't ever thought of it that way, either. And then, it's queer, when she asked me why I didn't want her to dance in the vulgar way that the other girls do, I couldn't answer that either; at least I couldn't tell her! You see, I don't get a chance to talk with her often, and maybe that makes me shy about it; I am not very strong, and I have to rest nearly every afternoon. I think we'll have to send Priscilla to a girl's school where she can get the Bible and all of these other things taught to her. O, dear, it's an awful problem!"

"I will be glad to know Priscilla better," I said, "and maybe I can help her."

"I would be so grateful; and I'm so glad you called. Goodbye, and do come again." And just then Priscilla came in; as pretty a bit of joyous young girlhood as was ever given to a mother to rear for God and humanity. But



Mrs. Thornton was going to send her away to school; leave her own house empty, and her heart idle, yearning for a companionship that now stood at her elbow and smiled up into her mother's and my face!!

Now, Horatio, mark you—I think the church of the Christ who loved children must wake up Mrs. Thorton before it blames Priscilla. And if it's just plain dynamite that's needed, let it be used to get the soil broken up for the Priscillas to grow in! As I left that house I was sure that our educational system had left Mrs. Thornton just thirteen years old; and the church had not added much to her wisdom. But, though I did not hold the church guiltless, she was the least guilty of all concerned.

#### KEEP OFF THE GRASS

And now let me present to you Person Number Three. He is calling me by phone.

"O, yes"—that's my "Hello."

"Is this Mr. P.?"

"Yes, it is," politely. "Who is speaking, please?"

"You don't know me. My name is Thorpe."

"Good morning, Mr. Thorpe."

"Mr. P., are you going up to your church in the village today?"

"I go most every day, but today I can't be sure. Can I do anything for you?"

"You are rebuilding there?"

"Yes."

"Well, yesterday at lunch time I saw a lot of your workmen sprawled out on the grass in front of our church; and our lawn has cost us a lot of money, I want to tell you, and I don't like those men ruining it; not one bit do I like it."

"Have they hurt it?" I asked in surprise.

"No, but they will if they keep on. And I don't think it should be allowed. I hope you'll take the matter up at once." While he caught his breath, and I mine, I quoted to myself, "And Jesus made the men sit down on the grass."

"Well, Mr. Thorpe, perhaps some day we can let your workmen sit on our grass. Over at our church we thought all the grass belonged to the Lord, but maybe it doesn't." I confess that my sense of humor got the best of me. "I'll do my utmost to see that no harm is done, but after all—"

"O, well, if you are not interested in this trespassing, I'll look after it myself; guess I can keep 'em off." And the telephone was sharply hung up.

Now, mark you, Horatio, he was a real leader in a large church; in a world where all of us are wondering how we can get the laborer back into the church, and how we can preach brotherhood between capital and labor. And, mark you, all of this took place in a village that Bostonians point to with pride as the home of Christian culture! In a village where there are five Protestant churches close to one another, all preaching the same Christ, and all of whose folk share a common social life; and in whose pulpits the words, "Church Unity," are often announced as a sermon topic. What shall we do, Horatio? Are we really living in 1922 or are we not? Do we mean anything we say

about Christianity or not? And as for intelligence in religion, do men lay aside their minds when we ask them "to think on these things"?

Sad, sad are my tears, Horatio; for I love the church and I cannot give up my intelligence!

### To Our Subscribers

It requires two weeks to make a change of address. It is necessary that our wrappers be addressed a full week ahead, and time is required to handle accurately the large volume of requests for change that come to us at this season of the year. Unless your vacation period is somewhat extended, we advise that you leave a few one-cent stamps with your postmaster or postman, and ask to have your *Christian Century* forwarded to you. You thus avoid the risk of missing a copy both at the beginning and at the end of your vacation.

We desire that our readers shall not miss a single issue, and while we will gladly make any change of address requested, we are sure the risk of irregularity is greatly reduced by the plan we suggest.

Experience proves that it is highly unsatisfactory to handle a *change* and a *change back* in one order. Our subscribers on vacation will therefore please take note that in their own interest we are disregarding all deferred "change back" orders and will wait for specific instructions at the time the subscriber wishes the "change back" to be made.

Two good rules to remember:

- 1) One change at a time;
- 2) Give present as well as new address.

THE CHRISTIAN CENTURY PRESS.

## YALE TALKS

BY CHARLES R. BROWN, LL. D.

ALTHOUGH these "Talks" were delivered at Yale, Harvard and other colleges, they afford a wealth of illustrative material for addresses and sermons to young people, especially to young men. Among the themes are "The True Definition of a Man," "Unconscious Influence," "The Lessons of Failure," "The Men Who Make Excuse," "The Wrongs of Wrong-doing," etc.

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# What's Happening in Germany?

IN AN article on Dr. Rathenau in *The Christian Century* of June 15th we said "his great talents, his transparent honesty, and his sincere democracy make him the man of the hour in Germany, both for the new republic at home and before those of other nations who honestly desire a new world, based on justice, peace and constructive ideals." The week before we had said "it is quite likely that the way Germany, the heart of Europe goes, so will all Europe that is in revolution go." Dr. Rathenau stood, not only against the militarist junkers and the communists, but between the socialists and the monarchists of the milder type (those who desire a king after England's model), as the leader of the democratic party, so when the militarists assassinated him the radical communists did not weep. He was made the mark of the same murderous gang that slew Erzberger and has killed more than three hundred republicans since the revolution. Every person assassinated, says Maximilian Harden, has been a republican and the killer has been a monarchist and military officer in the old army.

The blow at Rathenau was a blow at the republic. Only a day or two before the tragedy a monarchist member of the reichstag had exclaimed "we have sanctified Eisner and Erzberger. Rathenau should be sanctified." At the time of Erzberger's assassination Munich was reading editorials boldly advocating killing. The other day the president of the Bavarian state publicly wished for the return of the monarchy. Ludendorf and his type have not ceased to campaign with the cry that democracy is weak, that the republican government is cowardly to agree to any treaty demands and that only by the restoration of the powers that made Germany great and strong can it be saved now.

On the other side the public's reply to the ghastly deed was a great popular demonstration on behalf of the republic, and at present there seems to be a reaction that strengthens the hands of the government. Even the "people's party," the party of Stinnes, which we were told last summer was overwhelmingly, in its rank and file, in favor of a monarchy after England's model, has, through its executive declared in favor of the republic as the only possible means of reconstruction.

\* \* \*

## Will Germany Go Monarchist?

Those who were in our group in Germany last summer have unceasingly preached, since returning home, that there was grave danger of a monarchist coup with bloody internal war, that such a turn of events would be the most deplorable that Europe could face, and that the first requisite of safety was the stabilizing and strengthening of the republican government.

Now comes Premier Poincaré of France with a like declaration—the very man who has been doing more to make the present chaos possible than any other in the world. England and Italy have steadfastly for the past year sought to give the republic a chance to live by reducing its burdens to a level where there was a working program possible for it, and their every move has been checked by Poincaré—at Cannes, Genoa and the Hague; saber rattling has been his only answer. Now come the guarantee committee of the commission on reparations warning that Germany is in grave danger of being "engulfed by a social and economic catastrophe which will shake Europe to its very foundations."

Dr. Rathenau gave our party a long interview one afternoon last August and later three of us obtained another for more intimate questions. One of them was "will the monarchy come back?" His reply was that it would not unless the country was reduced to economic chaos. "Then," he said, "as so often in the history of revolutions, the 'man on horseback' may appear, promising strong leadership, and the distracted people will follow him." He told how the working people had laid down their tools until Kapp's Putsch had failed and said they would do it again but that economic ruin might destroy their front. That same evening the great labor leaders de-

clared they would never tolerate the return of the monarchy. "We will strike as a mass and starve before we will submit to it." In a striking article in the June number of "Our World," William G. Shepard, who has spent several months there, tells why he believes they will do exactly that thing. But that fact may not prevent a bloody attempt to overcome the government.

We had two long sessions with ex-chancellor Michaelis, who was non-committal on the subject, preferring to give us a scholarly analysis on why there might be a swing to monarchy in time. He thinks it will be of the British type if it does come and that the question will not be settled for a generation perhaps. It took France seventy-five years to settle it, swinging back and forth from republic to king. He pointed out the success of the monarchy in developing scores of feudal and warring principalities into a strong nation, frankly warned that the old class education leaves the majority of the educated men in the land trained to monarchical, class, and bureaucratic ideas of government, and told us that the romance of their history was all of the lord and peasant type. He does not want blood and reaction, but favored leaving the whole matter to the suffrages of the people after reconstruction and experience in democratic ways had given reflection and poise. One gathered that he personally had little choice between a strong federal republic and a monarchy like England's.

\* \* \*

## Danger Lies in the Extremists

One night we listened to a scholarly address on the philosophy of communism by one of its leaders, a highly educated young man, who boldly declared he was ready to take his rifle and help bring in a dictatorship of the proletariat whenever the hour was favorable for action. When asked about the return of a monarchy he said a bloody reaction on its behalf was possible, and added significantly that his party would welcome it. "Then," he said, "four or five millions of the working classes who now follow this mongrel government will join us and we will have a real revolution." What he would welcome without disguise is a very real danger. First there would be a monarchist coup through a fanatical group of militarists and ex-army officers charging the reichstag perhaps and seizing the government, then a bloody street rising of millions in a guerilla warfare that would reenact the scenes of Paris and Moscow. Finally Poincaré could march his legions across the Rhine and seize the Ruhr and all that, but he would collect no reparation, make no peace, nor even save himself from a reflexion of Sparticide fever from within France.

The present German government is a coalition of Rathenau democrats, social democrats, i.e., moderate socialists who put the bringing in of a republic before any schemes of economic revolution and whose social program is that of a progressive socialization, and the Centrists, or Catholic party in which the Christian labor union (so-called to distinguish from the socialist union) is now in the ascendant, under the leadership of Premier Wirth. If the attempt at a reactionary uprising through the assassination of Dr. Rathenau results in the people's, or business man's party, joining in the coalition the government will be strong against internal enemies, but that will not bring strength to overcome the ever present and more ponderous danger that lies in the economic situation.

\* \* \*

## The Economic Danger

The fundamental danger lies where Dr. Rathenau put it. He stood for a sincere and energetic effort to keep faith and refused to accept the place of foreign minister unless the cabinet agreed to go the limit in living up to the reparation demands. He told us he saw no hope except through so great and sincere an effort to keep the verdict of the victors as would convince the world of their good faith and the extent of their ability to do or not do. He was willing to make

enemies at home if necessary for the sake of making friends abroad simply because he saw in that the sole hope for a new world with Germany in it. He pictured to us vividly the handicaps under which they are working. They must have raw materials to manufacture and food to eat. Of neither do they have enough at home. They must pay gold but have so little that there is no hope of a guaranteed paper currency. To get gold or raw materials they must export goods but this cannot be done until they are made. To pay bills the government must print paper marks; they are worth no more than a promise to pay and the more remote that promise becomes the less they are worth; thus more and ever more must be printed. This sends prices up, makes buying abroad more difficult, leaves wages always behind prices and increases the difficulties of living for the masses. It matters less what the mark is worth than it does that one never knows what it will be worth tomorrow. Business becomes a speculation; a few grow enormously rich off the speculative nature of business

and the government and the masses get poorer and poorer.

Last year Germany produced only 57 per cent of her normal food supply, exports rose to only one-third pre-war heights, industrial production was only about 60 per cent normal, and profits, after taxes, averaged less than 3 per cent. Prices are ever on the rise until now even the exchange rate makes things little cheaper than in lands with good money. Wage income equals less than one-half pre-war purchasing power and the salaried classes are much worse hit. The London News and the New York Journal of Commerce both set forth in detailed figures the proof that the German people pay the highest taxes of any in the world. They work, but without reward, and every pressure by the victors sends the mark down, thus making the government weaker and the ultimate hope of reparations smaller, with the possibility of reaction and then radicalism greater. There is no peace attainable through war methods.

ALVA W. TAYLOR.

## British Table Talk

London, July 11, 1922.

IT IS hard to explain why, but the fact remains that we are more hopeful for Ireland today than we were a week ago. The publication of the numbers voting for the treaty at the recent election is very significant. It is as clear as daylight that the majority is overwhelming. Under the method of proportionate representation, which is the system in Ireland, it is possible for the unskilled reader to miss the meaning of the figures. This system is one which makes generous provision for minorities. That is its virtue, but it may obscure the fact which closer analysis of the figures reveals that Ireland at the election was undoubtedly behind the free state government, and it only remains now for that government to rally to its aid all its supporters, and then—. But why is one so foolish as to look ahead in the history of Ireland! "Ireland" for the moment has been supplanted in the general mind by the excitements of the lawn tennis championships. It is a chastening, but salutary experience for this nation to look on while championships are competed for by representatives from other lands. The little French lady, Mademoiselle Lenglen, who has attained the honor of being named by the crowd as "Suzanne," has left the spectators spellbound by her skill. The papers say that a certain section of the crowd at Wimbledon has been anything but chivalrous, but these spectators are very few and probably mere sensation-hunters, who have never played a game in their lives. It can be said with confidence that the British sportsman, and most of our race come under that head, plays "the game" himself and recognizes and applauds "the game" when he sees it in others.

\* \* \*

### Church Reunion

We are not to have a summer vacation from ecclesiastical debates. The document to which I have referred before, signed by the leading churchmen and free churchmen, is still warmly discussed. Dr. Garvie, Dr. J. D. Jones, and Dr. Carnegie Simpson have all taken up the defence of their action in signing the reply to Lambeth. They clearly show that it was never meant to be a final agreement; it must be submitted to other councils; and they claim with some justice that their critics from the free church side have not understood how far the Anglicans have moved. If it is urged that in matters of truth or falsehood there is no compromise to be made, the answer must be—are we prepared to treat questions of church order as matters of truth or falsehood? Is it possible for any of us to say, for example, that "Episcopacy" is false and "Presbyterianism" is sure? In such questions either something like a comprehensive system is possible in which both sides must yield something, or church reunion must be indefinitely

postponed. And meanwhile for some of us the problem is not a western one at all. It is always of the church of India and China we are thinking. Here is the position as the Chinese see it; the quotation is from the third of the magnificent reports presented at the Shanghai National Christian conference and deals with "The Message of the Church." Its significance is due to the fact that it is the work of Chinese Christians alone. "The church in China as introduced from the west has a great deal of western coloring. Its denominational differences and various forms of church government follow closely, as yet, those of the churches in the west. Since, however, we have not the same historical background in China, there is no need for us to perpetuate these divisions. There is, therefore, a strong desire on the part of the Christians in this land to bring about a much closer union of these various church bodies, so that the prayer of Christ for unity may be more speedily fulfilled." This is courteously stated, but no one reading these documents can be under any mistake about them. They show that the Chinese church is now in being, and proposes to hold itself free to take its own way of service. But what a splendid church it promises to be! We in Europe may be once more at some future time stretching out our hands to Asia, crying "Come over and help us!"

\* \* \*

### Conferences

The Wesleyan Methodists are about to be, the Anglo-Catholics have been, in assembly. The latter are full of energy and zeal, and they are clearly seeking to rally under one banner various groups within the Anglican church. They seem to look, less than they did, Romewards, though they claim their right to many practices which their fathers would have rejected. They talk freely of "mass," yet at the same time they show a great zeal for "evangelical preaching," and they will not allow themselves to be classed with the obscurantists. This is how one of their number put their position in a recent sermon at Cambridge. It will be admitted that the words are vague and general, but they show a generous spirit.

"We look back, and claim continuity with the church of the earliest and later ages. We look back, over the amazing history of the church and we must feel that only the supernatural character of its life has preserved it in its all too feeble struggle against the forces of evil without and within. We look back, and in spite of much that shocks and pains us we are proud that we are able to claim continuity with the supernatural society of the church of Christ.

"But if there is continuity of life there is also development of apprehension and expression of the implications of the faith, a development in which human experience of spiritual things



and the struggles of the human intellect play their part. There is experience, and there is thought interpreting experience. It may be the experience of a St. John or a Teresa; but it is a human experience, though of a spiritual thing. The intellectual expression may be that of some dominating master intellect, some illuminated saint, an Athanasius, an Augustine, or a Thomas Aquinas; but it is a human experience. It may be, we believe it is true, that the thing expressed is supernatural, but the intellect that wrestles to express it is human, and speaks in terms of its own age."

#### The Centenary of Shelley's Death

It is our bounden duty and our joy to celebrate the fame of Shelley, the noblest of our lyrical poets and one of the seers, who loved liberty and justice, not tepidly, as most men do, but with a passion which consumed him. Yet when we read the praises which are bestowed upon him dead, we wonder if he were living now with the same spirit would he be praised? It is always safe to make eulogies upon the dead, who of the past are "all that cannot pass away," and this praise is in itself a witness to our underlying recognition of the great causes, but it is a pity that we are slow to recognize the seers while they live. I always remember, when the name of Shelley is mentioned, two things: the essay of Francis Thompson and some lines written by William Watson:

"Impatient of the world's fixed way,  
He ne'er could suffer God's delay,  
But all the future in a day  
Would build divine  
And the whole past in ruins lay  
An emptied shrine."

To these references I should now like to add another. The words are from Mr. Clutton Brock:

"The tragedy of this world, as Shelley saw it, is not that Jerusalem stones the prophets, but that the very nature of things is against them when they come before their time; and it is a real tragedy. The philosopher can live at ease in this world thinking about another—Plato, even, seems to have accommodated himself to life as well as most men; but Shelley had seen that other world, was haunted by hints and whispers of it always. That which is a problem abstract and almost mathematical to the thinker was practical to him; he was like an angel who has lost his way back to heaven; and in his poetry, as in the music of Mozart, we hear the wailing, the questioning, the beating of wings in the void."

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#### A Significant Question

In the quarterly which he edits, *The Pilgrim*, the bishop of Manchester, Dr. Temple, asks a question and leaves it unanswered. The article is entitled, "Has Europe a Future?" He speaks of the guilt of the war as the guilt of all Christendom. All European nations are interdependent, and we must make Europe a unit in our thinking. "From the European point of view the war was civil war." For the future our chief hope, he declares, is in the league of nations, and he asks how long will America hold aloof? But what is the duty of the church? Here comes the question: "Should the church take the decisive step of calling upon all Christian citizens to refuse to serve in the armies of their nations, except where these armies are fighting under the direction of the league and in defense of its authority? At present I ask the question only." But it is an important question, and others might begin to ask it.

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#### A True Tale from China

A certain military officer was approached by reformers, anxious that opium growing should be checked in his district. "Leave it to me," he replied. "I will see that it is stopped." So he issued a decree forbidding the growing of opium, but at the same time he let it be known that the decree was not

to be taken seriously. For such an indulgence he received no little money. This he sent to a bank. But the curious learned of this money and reported it. The military man was asked by what means he had in his possession such treasure.

"The governor of the province," he replied, "trusted it to me for the purchase of rice."

They wrote thereupon to the governor, who replied: "Yes, it is true. The money is mine. Let the rice be bought." So it came to pass that the governor got his rice and the villain lost his money.

EDWARD SHILLITO

## THE SUNDAY SCHOOL

### Honey or Poison? \*

IN the elegant office of the late Mr. Heinz this motto, among others, was painted on the wall: "The bee gets his honey from the same blossom from which the spider gets his poison." What shall we get from this book of Esther—a book which Martin Luther hated? God is not mentioned in the book, there is no lofty ethical appeal, while on the other hand revenge, pride, cruelty and hatred are sanctioned. The sword is bloody in this book. We may rightly study Esther in this quarter, for it seems to belong to that series of writings intended to keep up the patriotism and national spirit of the Jews in a trying and depressing time. As a drama in five acts the piece takes high rank, as religious literature it is of little value. The spider-mind could find plenty to feed upon in this book and could fill his pouch with rare poison—hatred, brutality, lust, and revenge. Going as a bee, can we find something to feed our souls; is there any honey in this red-flower? There is one idea which ought to inspire us—the willingness for social sacrifice on the part of the beautiful heroine, "I go and if I perish, I perish." Thus the queen risked her life for her people. She did this only after the pressing argument of her uncle Mordecai; relief was bound to come from some source, if not from her it meant the end of her father's house. He added in fine phrase: "And who knoweth whether thou art not come to the kingdom for such a time as this?" The only weakness in this argument is the very fact that one does not know whether one is born for this hour and task or not, but it sounds good, and it encourages one to make the adventure.

However, there need be no doubt but that one should invest his life in some altruistic enterprise; the social appeal is, after all, the most powerful. Once convince Arnold Toynbee that he ought to bury his life in Whitechapel and nothing can hold him back; once lead Judson to believe that India calls him, and he will go; young men could not resist the patriotic call of the world war; trained nurses responded to the needs in danger zones, without a thought of personal welfare. This is one of the noblest traits in human nature—this response to social need. "Your country needs you," "China needs you," "Your family needs you"—these are the calls that bring out the most unselfish elements in our natures. If Queen Esther had failed to obey this summons she would have been despised as a vain, shallow and selfish person, and the story would present another angle.

Oliver Wendell Holmes used to say: "Faith in something, enthusiasm for something makes life worth living." Have you not noticed that with people of large capacity it is just one enthusiasm after another? Now it is building a hospital, now endowing a college, now backing the athletics of the "Alma Mater," now buying and stocking a farm, now finding and reading a new author, now religious education in the church, now a trip to the Orient; but always some new thing, some new object of interest, some enterprise into which life and money can be poured with joy. Men and women of such capacities can be won for the

\*Lesson for August 13, "Esther Saves Her People." Scripture, Esther 4:10-17; 5:1-3.

church when the appeal is social and generous. One of the things which most makes me admire human nature is this enthusiastic response of large calibered people to such unselfish objectives. If the church is only alive, if the objective presented is only large enough, if the need is sane and strong, men and women of the noblest parts will cheerfully, generously hurl themselves into the work. I had the honor once of being the president of a social settlement board, and, will you believe me, the richest people of that city, the social leaders, served on that board, gave generously of their money, and more than that, gave time and talent without stint, to the unselfish work among the foreigners of that community. You have only to convince them that the work is worth while. Saving life is fascinating business. Jane Addams is a modern Queen Esther; Mary McDowell at the Packingtown settlement is another. Graham Taylor, George Bellemy and a host of others have been pouring out their richest talents for years in the service of all who need. Good Samaritans of the present are these good people.

This much we can depend upon, God has not given us an endowment or opportunity for nothing. Whether we have come to the kingdom for such an hour as this or not, we know that it is this hour or none so far as we are concerned. What we have we must invest, while we live we must serve, nor can we wait for a fairer field or a happier hour; the call is urgent and imperative.

JOHN R. EWERS.

## CORRESPONDENCE

### An Error of Detail

EDITOR THE CHRISTIAN CENTURY:

SIR: Will you permit me to correct one or two misleading statements made in an editorial entitled, "A Million Cans of Milk for Russian Children," in the July 20 issue? The editorial states that the committee's "overhead expense is entirely provided for by other than publicly subscribed funds. Every dollar given actually reaches Russia where it is distributed by Rev. George Stewart, a Presbyterian minister of New York, and Mr. Frank Connes, interpreter of the supreme court of New York." It is true that some of the overhead expense is provided for, in this way, but not all. No overhead is charged for distribution in Russia. A small, unusually small overhead for the raising of funds does come out of general contributions. This is of necessity true of practically all relief and charitable organizations. Mr. Stewart, of the Madison Avenue Presbyterian church, and Mr. Connes are our representatives in Russia, but they do not have charge of distribution. They are making an investigation of our stations and will bring back to the American people a report of what they find.

Permit me also to take this opportunity to thank you as editor of The Christian Century for the aid you have given us, through this editorial, in bringing to the attention of your readers the need of babies of Russia, for whom the need will continue to exist even after the harvests are in. May we hope that they will, in response to your appeal, answer this cry of the helpless little children who will look to us for life.

New York City.

PAXTON HIBBEN,

Executive Secretary, American Committee for Relief of Russian Children.

### The Miners' View

EDITOR THE CHRISTIAN CENTURY:

SIR: A. W. Taylor's article, "Putting an End to Strikes," is great. There is a great deal said about peace in industry. There will have to be justice before there is peace. There is considerable assertion about the rights of the public. When did the public ever care how a coal miner has to live? The New Republic recently pointed out that the miner has always suffered more than this dear fellow they call the "public." And how has the miner rid himself of such evils of the past, as grafting company stores,

long hours, miserable wages, unsanitary conditions and all such? By the initiative and sympathetic action of the "public"? No. Whatever advances the coal miner has made in bettering his conditions of employment he has done by the strength of his organization.

I have been out on two strikes. The first one was in a large "unorganized" factory. We lost. The company forced us to sign contracts which held back 10 per cent of our wages until July 1, at which time we received this reserve "not as wages earned, but as a gift from the company." And if we should quit before July 1, Santa Claus would not even notice us. Now, that is "freedom." How men would stand by it is explained only by their love for wife and babies at home.

The other strike was in a mine where we refused longer to work in a thick powder smoke that was frightful to the eyes and lungs. Formerly the boss would have manifested his interest in our welfare by inviting us to go to Halifax or some other resort. But as we had a large local of the U. M. W. A. which deprived us of the sacred right to work in poisonous air we "resigned temporarily." When we returned there was a fan large enough to furnish sufficient atmosphere to blow the Mormon pipe organ in Salt Lake at long range.

The general public does not know that the Herrin riot was started by the shooting of two strikers by hired gunmen. Apparently, the massacre which later occurred was one of revenge by the strikers, whose minds had been inflamed by the outrage on the part of the gunmen. Here is the account given by the mayor of the town. "On Wednesday, June 21, some of our boys started to the Southern Illinois strip mine to undertake to talk with the strike-breakers who were herded in the mine and guarded by Chicago gunmen. The moment they approached the mine they were fired on by the gunmen and two fell mortally wounded and the crowd retreated to a place of safety and as news spread men from all the surrounding towns began to arm themselves and the entire night was taken up by firing from both guards and the infuriated crowd. I have talked to the men who were in the conflict, men who know all about what happened. They were in the hospital and their story is 'that on the morning of June 22, they surrendered and the men who started to town with them really meant to take them to the train, but the mob which gathered as they marched along the fatal road, completely overwhelmed them and took charge and the brutal slaughter took place.'"

AUGUST LARSON.

### Truth and Labels

EDITOR THE CHRISTIAN CENTURY:

SIR: An editorial paragraph in The Christian Century of July 13th concerning the "Theological Seventeen" of Columbus, Ohio, raises a question that has often occurred to me. Which is the better way to present any new or unusual view of old doctrines, by a challenge to discussion or by a straight-forward statement without reference to any other view. Sometimes the label aligns people for or against, without regard to merit. Departures from the traditional view would many times be unrecognized as new if not so labeled. The average church member knows little and cares less about the questions at issue between the traditionalist and the modernist. He would not know one from the other without the label. I believe the modern view of the Bible may be taught and gain general acceptance if dormant prejudices are not aroused by antagonism or challenged to resistance.

I have felt that such a suggestion to preachers might be worth while. And I know no one who can say it better than you and certainly no journal that is read by more aggressive, forward looking preachers. This is not to denounce all public discussion. There may be times and occasions that demand such discussion, but the pulpit is not the place. Truth needs no label to secure acceptance. The label is often the occasion of division. There are people who like the Athenians of Paul's day are eager for something new. There are others who are equally partial to the "old paths" and the "traditions of the elders" if they are so labeled. Otherwise, that is without the label, neither would know one from the other.

Fairfield, Conn.

L. E. MURRAY.

# NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

## Automobile Dealers and Others Claim Their Rest Day

The tendency is for business to respect the Christian rest day. The automobile business is new, and in many cities the sales rooms of the various car agencies are open. Recently the Pittsburgh Automobile Dealers' association took a large space in the local papers to tell the public that they would in the future close up their places of business on Sunday. This action has aroused much favorable comment in church circles. The real estate business is developing organization in various cities, and in Evanston and Wilmette, Illinois, these dealers announce that they will not do business on Sunday. Most lines of business find that just as much can be done in six days as in seven, and perhaps more.

## Veteran Bible Scholar Making Fresh Study of the Prophets

Sir George Adam Smith, who is one of the best known of living old testament scholars, has recently been delivering a series of lectures on the prophet Jeremiah. These lectures are to be put in book form shortly. The Christian world is deeply in his debt for many books of significance in old testament study, particularly of the prophets. Though advanced in years, the virility of the great scholar is in no measure abated.

## Growth of Superstition Following the War

The war has not been the signal of advancement in religious thinking, but rather the beginning of reaction. The United States is familiar with the revival of premillennialism and other out-grown forms of religious thinking. In other countries of the world reaction takes even more violent forms. In Africa there has recently been a prophet movement which has seriously compromised the Protestant Christians in the eyes of the government. In New Zealand the ministers have in many cases gone over to a belief in demonology. Certain forms of mental disease among the Maoris are being explained upon this basis. There ought to be a place in the world for the burning of witches in order to make the catalogue of revived religious superstitions complete.

## Christian Union Coming to a Section of Africa

Only the conservatism of the home boards prevents the missionaries from forming native churches in many mission fields of the world. One reads of the ardent desire of many Chinese for a church embracing all the Christians of China. In Africa recently the Kikuyu conference devoted its sessions to the study of Christian unity. The missionaries voted in favor of establishing a native church and of ordaining a clergy for it. The various supporting boards will be asked to give their consent to this practice. If the union of the various

denominational missions is achieved, the resulting organization will be called the African Church of Christ.

## Publicity for Bible Verses Reaches Millions

The Bible may be found in most homes, but the average man is lost in this great volume for the lack of someone to guide him to the passages he needs. The shorter Bible was issued to meet his need, but one of the most significant movements of the time is that of some Cincinnati business men who are now sending Bible selections to 871 newspapers in various parts of the United States. The circulation of the journals taking these Bible selections is said to be ten millions. Through this means many millions of people are brought into daily touch with the holy scriptures.

## Business Men in Church Every Morning

While the pessimist bewails the increasing wickedness of the world one can find here and there some signs of increasing piety. Trinity church in New York is in the heart of the business district. Its doors are always open and people are always welcome to come in and rest and pray. It has been noted by the sexton that an ever-increasing group of business men come into the church of a morning before starting the business of the day. Their dress marks them as men of large affairs. They come without newspapers and engage in devotions each morning. No invitation has ever been given by the church, but the open door and the general invitation to use the church at any time has brought this result.

## Methodist Church Comes Into the Union

For ten years a federated church has been operating at Somerset, Mass., in which the Baptists and Congregationalists have correlated their work. Recently the Methodists voted to unite with them as well and the pastor of the Federated church has been appointed a Methodist preacher by the district superintendent. Rev. Edward A. Mason is the pastor and henceforth he will carry the complete responsibility for the religious care of Somerset.

## Fifteen Thousand Become Baptists in a Single Winter

Russia has always had as many sects as the United States, but because of government restrictions, they had to operate in many cases in secret or maintain a nominal connection with the state church. Now that the church in Russia is disestablished, dissent is making very large gains. The Baptists have recently received word of a mass movement in the west of Siberia. Here in a single winter fifteen thousand pressed into their churches, insisting that the ice be cut in the rivers for their baptism. The Baptists were for a time out of favor in

Russia because of the fact that Baptist workers had so often come from Germany. Negotiations for union between the Baptists and the Evangelical Christian churches continues. This would make a very large communion were it consummated.

## Advent Christians Hold National Conventions

Not all Adventists keep Saturday as their day of rest. The Advent Christian church is not much different from other evangelical churches save in the matter of its teaching on the second coming. The national convention of this denomination was held in Plainville, Conn., recently which was the largest in the history of the denomination. Gains have been made in church membership, Sunday school enrolment and in receipts for benevolent work. Rev. L. P. Reynolds was continued as general director with headquarters in Boston.

## Soldiers Are Becoming Ministers

Even though ex-soldiers are not numerous in the audiences of the churches in many cities, nevertheless the theological seminaries are reporting a large number of ex-soldiers in their classes. It is now known that there are 1,100 legion men in the enrolment this year, and in the graduating classes there were 475. At Nashotah House, which is a school of the high church party of the Episcopal church there were five former soldiers in the graduating class this year. Some of these men during the war saw the significance of religious work in the services which were rendered to them by the religious workers, and in consequence have devoted themselves to the cause of religion.

## Ministers Are Quoted Against Union Document

The document recently issued by bishops and leaders of the free churches is getting its share of criticism from religious leaders in England these days. Not only do the high church leaders oppose the plan for unity, but many of the most prominent free churchmen as well. Several of the latter have joined their criticisms in the following manner: "Principal Blomfield (Rawdon), president-elect of the Baptist Union, points out that 'the new concordat leaves open the mode, the subjects, and the spiritual meaning of baptism,' and exclaims, 'What a foundation for a united church!' 'The harm done already is considerable,' he concludes; 'let there be no more of it!' Principal Grieve (Lancashire College) says 'the document is dominated throughout by the notion of authority rather than that of the freedom of the spirit, by the conception (thinly disguised) of uniformity rather than of unity, by the mechanism of officialism rather than the spontaneous play of brotherhood and cooperation. Dr. Horton asks, 'Is not the one thing necessary, if Christianity is to win our



expanding and developing race, to emancipate it from the deadening theory that its essence lies in its ministry, its hierarchy, its papacy, or any other accidental externalism of its development?" Dr. Griffith-Jones considers that the committee started at the wrong end by approaching the question of reunion from the point of view of organization instead of that of spiritual faith."

#### **Federation Secretaries Form Plan for Joint Action**

Three state federation secretaries while in attendance at the Chicago meeting recently formed a plan by which there would be joint action in New England this coming autumn, when the Massachusetts and Connecticut federations will hold their annual meetings on Nov. 2 and 3, respectively, and there will be a conference of all state and local federations in New England on Nov. 1. These leaders in New England look to the west for light and leading. They have invited as special speakers for these meetings Rev. B. F. Lamb, executive secretary of the Ohio federation, and Rev. Arthur H. Armstrong, executive secretary of the St. Louis federation. The Massachusetts federation will meet in Boston and the Connecticut federation in Hartford.

#### **Wesleyan Methodists Oppose Methodist Reunion**

There are three leading Methodist denominations in England, Wesleyan Methodist, Primitive Methodist and United Methodist, the first of which is larger than the other two. Ministers of the two smaller bodies commonly favor reunion, but recently six hundred ministers of the Wesleyan church signed a manifesto in which they declare themselves opposed to any sort of union with the other kinds of Methodists. It has been rumored that these ministers would look with more favor upon union with the Church of England than with the Methodists of the other denominations.

#### **Will Build Rescue Home in Japan**

With more than a million young women in Japan now at work in factories, the historic isolation of women in that country has come to an end, and these social changes have created grave moral dangers. The United Lutheran church recently sent a cablegram to Japan announcing to Lutheran workers there that a rescue home for girls will be built. Half of the five thousand dollars necessary to make the beginning of the work has been cabled to Japan, and the remainder will be forthcoming at an early date.

#### **Quiet Talks Will Be Given Out of Doors This Summer**

Mr. S. D. Gordon, who has achieved fame as an author, will give a series of quiet talks this month at his summer home in Ridge, N. H., where he will hold simple out-door services at the twilight hour on the green in front of the old Congregational church. Those attending will bring their own stools or rugs and dispose themselves comfortably. The following topics of quiet talks have been

announced for a period early in August: "Sunday, Aug. 6, 'Tight corners, blind alleys, and how to get out'; Monday, Aug. 7, 'Is it God's will to heal our bodies today?' Tuesday, Aug. 8, 'Those who have died, what can we know positively about them?' Wednesday, Aug. 9, 'Can we have communication with our loved dead?' Thursday, Aug. 10, 'What is the sane poised truth about Jesus' personal return?' Friday, Aug. 11, 'Is there another chance after death?'"

#### **Pennsylvania Has Competitive Lutheranism**

In no state in America is Lutheranism more competitive than in Pennsylvania. Were creeds and confessions efficacious in uniting people, the Lutherans would all be one, for both creed and catechism come from the hands of Luther and his companions. But the journal of the United Lutheran church in this country expresses the following rather gloomy judgment with regard to the situation in Pennsylvania: "In our capacity of unprejudiced observer, we feel constrained to state to our readers that a regrouping of the congregations that constitute the ministerium of Pennsylvania, the east Pennsylvania synod, the Susquehanna synod and the central Pennsylvania synod is at present impossible. We do not expect the present divisions to remain forever. We are confident, however, that they cannot be overcome, until the present reasons for division are overcome. We expect that to occur, and in the interest of much better Christianity and much more effective Lutheranism in a part of the church from which God

expects great service in the next decade, we report the agreement of a committee representing these four synods to meet next October to consider ways and means of workers together in departments where they now work apart. We have hinted at evils of reduplication, evils of overlapping, evils of unchurchy rivalry in past issues. But the positive demands of neglected portions of our responsibility are even stronger reasons for closer unity."

#### **New Kind of Sisterhood Is Formed**

The Roman Catholic church has formed a new sisterhood in Canada with headquarters in Toronto. This society is called the Sisters of Service. It will be the first Roman Catholic sisterhood in the world to decide to dispense with any distinctive dress. The sisters will work in the great British northwest from Winnipeg to the Pacific ocean and their service will be with Roman Catholic mothers. They will seek to have the children of these mothers instructed in the Christian faith and the sisters will be the fore-runners of the church in many cities where there is at present no Roman Catholic church.

#### **English Dean Remarks Upon American Traits**

There is no better fun for an American than reading or listening to what the English think of us. From the days of Charles Dickens until now our English cousins have been trying to assist us in mending our ways, but they feel gloomy all the time about inducing any

## **Dr. Conrad Arraigns Modernists**

**D**R. A. Z. Conrad, pastor of Park Street Congregational church of Boston and fundamentalist leader, who spoke before a group of fundamentalists at Moody Institute recently, arraigned the modernists for seventeen detailed errors. As he proceeded he grew more severe, and the following were some of the counts against his brethren of the liberal persuasion:

"Its tenth mistake is that a creedless church and a creedless personality make for liberality and self-expression. The truth is the creedless church is a spineless church, a jelly fish church. It is never fighting human misery, it never produces great missionaries, nor developments in its members people of convictions so strong that they are willing if need be to die for them.

Modernism's eleventh mistake is that prayer is merely a wholesome subjective exercise, with no power as a procuring cause. This runs squarely in the face of the practice and teaching of Jesus.

Its twelfth mistake is that sincerity, independent of reality, is sufficient to procure divine approval. But God says, "There is a way that seemeth right unto a man, but the end thereof is the way of death."

Its thirteenth mistake is that the teachings of Jesus are subject to human re-

vision and correction, and hence are not vital and authoritative. If this is true we have no gospel, no assurance of salvation or eternal life.

Its fourteenth mistake is that traditional Christian beliefs are discredited by the discoveries of modern science and archaeology. This is simply untrue in every feature and phase of it. One of the most astounding facts is the corroborative support modern science and archaeology alike afford revealed religion.

Its fifteenth mistake is that belief in an authoritative Bible is obstructions and non-progressive. This is positively contradicted by the balance of testimony of Christian history, and especially Christian missions.

Its sixteenth mistake is that scholarship is incredulous and skeptical as to the experiences and beliefs of Christian people and hence radical. On the contrary the highest and holiest thinking of this time and every time is done by men who are under the sacred spell of the spirit of the eternal God. The very highest scholars of today accept without hesitation the great fundamental beliefs of the Bible and Christian people.

Its seventeenth mistake is that the final court of appeal in all matters of faith is human experience rather than Jesus Christ."

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### Jesus and Life

By Joseph F. McFadyen, D.D.

A fresh and searching interpretation of the Gospel of Jesus in its social implications. The author, who is professor of New Testament in Queen's University, Kingston, Canada, says in his preface: "We are realizing as never before that the christianizing of men, of all men, in their relations is not so much a matter of interest to the church as a matter of life and death for the world." (\$2.00).

### The Guidance of Jesus for Today

By Cecil John Cadoux, D.D.

This book is an account of the teaching of Jesus from the standpoint of modern personal and social need. Says Canon James Adderley: "It recalls by a shock to the bewildering problem of applied Christianity and makes us once more suitably uncomfortable. I want everybody to read it." (\$2.00).

### The Open Light

By Nathaniel Micklem, M.A.

This interpretation of Christianity by one of England's younger Christian thinkers takes its title from William Morris's lines, "Looking up, at last we see the glimmer of the open light, from o'er the place where we would be." The author says: "I hope this book may help to make Christianity appear more reasonable and more beautiful." (\$2.00).

### Christianity and Christ

By William Scott Palmer.

"Twelve years ago," says Dr. Palmer in his introductory note, "I was profoundly influenced by the critical examination of Christian documents and of Christian origins, by science generally and by the new movement in philosophy. I felt impelled to revise my religious beliefs. It was a kind of stock-taking, and took the form of a diary, now long out of print. Many trials have come upon the Christian religion and the church since then. It seems to be time for a new stock-taking on my part; and I propose to write a new diary and in it ask my new questions and find, perhaps, new answers." Dr. Palmer is author of "Where Science and Religion Meet." (\$2.00).

### Studies in the Inner Life of Jesus

By Principal A. E. Garvie, D.D.

This is not a new book, but a new edition of a very great book by the noted head of New College, London. The Congregationalist says of the book: "Its chief value is in its emphatic insistence upon the genuineness of the human experience of Jesus, coupled with the constant acceptance of the uniqueness of his nature as the only-begotten and well-loved Son of God." (\$3.00).

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reformation. Recently Dean Inge of St. Paul's Cathedral, called "the gloomy dean," but known as one of the cleverest writers of the English church, spoke on the Americans and the necessity of the British understanding them. He said: "For all their cleverness, they are a simple people, much simpler than we are. Superficially, they seem boastful and arrogant; and then something is said which reveals a real modesty, not only about themselves, but about their country, which takes us by surprise." It does not seem to occur to these genial and patronizing critics from across the waters that it is much easier to characterize the English with a thousand years of continuous history on a little island than to characterize a nation of a hundred million drawn from the four corners of the earth and not yet amalgamated by the mythical melting pot which so many think will produce a typical American.

#### Disciples and Christians Hold Union Meeting

There is no quarrel like a family quarrel. Disciples often have spoken patronizingly of the smaller organization known as the Christian Connection, and the latter once sued the Disciples in Ohio for exclusive use of the name Christian. This foolishness of other days is passing for ministers now pass from one fold to the other occasionally, and talk of union is sometimes heard. In Dayton recently there was a union meeting of three Disciples churches and three "Christian" churches in the Central Disciples church where Rev. C. O. Hawley is pastor. Dr. W. H. Denison was the speaker. It is thought that this union service may become an annual event.

#### Fundamentalist Preachers in Chicago Have a Separate Organization

The process of schism in many large cities between the fundamentalists and the other ministers has gone to considerable length. In Chicago there is a fundamentalist preacher's union which holds stated meetings, the purpose of which may only be conjectured. Rev. Paul Riley Allen, pastor of North Shore Congregational church, has been president of this organization during the past year. By virtue of this position he was invited some time since to address a meeting of religious liberals composed of Unitarians, Universalists and liberal Jews to tell them what fundamentalism is. On the same program was Horace J. Bridges, leader of the Chicago Ethical society. In some cases denominational groups form separate organizations and of this sort of fellowship there is at least one in Chicago and perhaps more.

#### Episcopalian Social Workers Gather

The Episcopalians for a second time have met with the National Conference of Social Work. The secular social workers met at Providence, and the Episcopalians held sessions at Wickford, R. I. This year the church workers organized permanently to carry the social gospel to the whole church. The relationship between the church organization

and the secular organization was defined by Mrs. John M. Glenn, her subject being "What has the church to add to secular social service?" Rev. Charles N. Lathrop was re-elected president of the conference, and Rev. Charles K. Gilbert, secretary. The Jewish Community Center secretaries also met at the time of the meeting of the National Conference on Social Work, and discussed their relation to the National Conference.

#### Ancient Church Uncovered at Rome

Archæology has much to give the Christian church yet. Excavators recently broke through a vaulting into an ancient hypogeum, or burial vault in Rome. The room was once occupied by a Christian church. The frescoes on the walls are in the style of the frescoes at Pom-

peii. Some of the foremost authorities insist that the hypogeum dates back to the first century of the Christian church. The Italian government has taken charge of the place, but has allowed some photographs to be made. Rumor has it that portraits of Peter and Paul are to be found in the burying place.

#### Universalists Enlarge their Annual Publications

The Universalists formerly issued the Universalist Register as a record of the various organizations of the denomination and as a report of the general convention. This year it will be called "the year-book," and will incorporate much new material of interest to those who wish to know about the Universalist denomination. Dr. McColester is editor of the volume.



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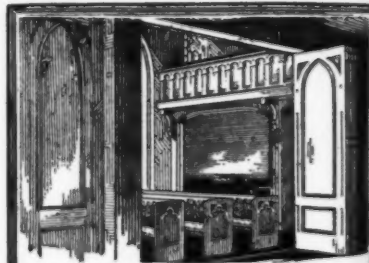
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